619, 511, 182 Bedouins MJ4

/For a brief account of Bedouin Tribes in the Middle East, their way of life, tribal structure, etc. see 66: Bonné, M1 Middle East, category 116, pp. 369-379./

δ: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin M34

where wells are somewhat close together and the for- 312
age of the country allows it, goats can be kept, but these 283
must be watered at least once a day. They furnish hair 342
for tent-cloth, and thus it is the goat that shelters the
Bedouin from the elements. In districts where forage 234
and water are still more abundant, sheep are raised, 439
chiefly for their wool or as articles of export. Mutton is 262
the favorite meat all over Arabia, and although for a les- 579
ser occasion goats or camels may answer, when a great
sheikh gives a feast, sheep are the animals slaughtered.

Much has been written, and justly, about the beauty 231
and the endurance of Arabian horses, but they are not an 556
economic asset. In Central Arabia a horse is a pure lux-
ury. Often in summer they must live on camel's milk
just as humans do. They are kept and treated as house-
hold pets and are very intelligent and affectionate. Their
only function is to furnish an aristocratic mount for
pleasure, for state occasions and for war. During part
of the year there is abundant pasturage for them, but
they are a luxury afforded only by the sheikhs and the
very rich and their number is small.

There are years in Arabia when the spring rains fail 731
partially or completely, and then the animals die by thou- 789
sands, or are driven to the nearest town to be sold for a 262
song. In such years starvation stalks abroad through the
land. Little children die because there is no food suit-
able for such tender stomachs, and the adults are even
more gaunt and thin than usual. The sheikhs are nearly
bankrupted by the number of poor they have to feed,
and the whole community waits and prays for more rain
the coming spring.

At the best the life of a desert Bedouin is one of a 941
poverty so bitter and deep that Westerners have little idea
of it. The entire outfit of a family could be bought for a
mere trifle.

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Bedouin·M54

mere trifle. Probably the only part of the outfit that would have any commercial value at all is the black goat's-hair tent, which affords a poor shelter from the cold in winter and from the heat in summer. And along with extreme poverty there goes an astonishing lack of any sense of cleanliness or order. The tent of a Bedouin could be little more disorderly if it were taken by some giant hand, shaken like a dice box, and the contents allowed to rest where they fell. The furniture consists of few things and poor. There are the remnants of one or more cotton stuffed quilts. These are both bed and bed clothes. There are a few skins to hold drinking water and a few skin basins. Some shaped sticks are tied together to make camel saddles. The outfit will also include a copper kettle for the cooking of food, a battered coffee pot for the making of coffee and usually a wooden bowl. This bowl, which may be the only eating utensil belonging to the household, has probably never been washed in its history. At times milk is drunk out of it, and at times rice and meat are eaten from it. The grease with which it is covered has long since exceeded the absorption limit of the wood and for years has been plastered on to the outside. Under such circumstances the prevalence of disease excites no wonder; the wonder is that many maintain excellent health.

The Bedouins clothes are a loin cloth beneath and shirt above, which shirt resembles a loose nightgown and reaches to his ankles. Over this is worn an old disreputable *aba* or cloak, in cut resembling nothing so much as a college gown. All of these are usually in a state of great disrepair and show an acute need of laundering. The town Arabs, who look with scorn on the desert Bedouin, assert that when he buys a new undershirt, he puts

5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin M34

to his masters in making possible a feast and a taste of meat for a large number. From camel's milk is made a sort of cottage cheese which is kneaded into little cakes much the shape and size of children's mud pies. These are plentifully mixed with hair in the process of manufacture and are baked in the sun almost to the consistency of bricks. They will keep indefinitely and form a savory addition to the diet in time of scarcity.

Occasionally the Bedouin will capture a *dhabb*, or armored lizard, and rejoice exceedingly at the kindness of Providence. Or he may succeed in catching a desert rat, or *jerboa*. In either case there will be meat to eat that night. On rarer occasions he may succeed in shooting a gazelle, and then there will be a real feast in his tent. But even at the best there is probably no community in the world that lives constantly so close to the starvation line as the Bedouin.

As a host, however, the Bedouin has no peer. The unaffected joy that is shown at the opportunity of entertaining a guest may well serve as a model for those of us who come from the more practical and unfriendly West. To sit in a Bedouin's tent and enjoy his hospitality is a pleasure to be remembered, even if the small amount of meat served with the rice be so tough that biting a piece in two is impossible, to say nothing of chewing it properly.

The very poor may sometimes flee from the demands of hospitality, but once asked they may not deny entertainment to any one. In the desert the desperately poor Bedouins avoid settling in the region of a recognized caravan track. To be compelled to entertain many guests would almost mean starvation for them, but they never refuse if a guest appears. The only alternative is to re-

5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin. M34

parently meeting with no great obstacle on the way. In five minutes everybody is filled to repletion. Pounds of meat have been consumed and bushels of rice. The side dishes are empty. Enormous wooden bowls of buttermilk are brought in and the meal washed down with great draughts of this favorite Arab drink. It is not remarkable that after a feast everybody expects to take a nap. So ends the festivity and the Bedouin settles down once again to his meager and poverty-stricken existence in the desert.

Life as a nomad shepherd brings the Bedouin into naked and constant contact with nature. He is out of doors almost all of the time, and his tent with its rents and holes hardly serves to separate him from the outside world to any significant degree even when he is inside. The sun over him by day and the moon and stars by night, the long stretches of sand and the rough rocky plains, the sand storms which are the terror of the desert, the fierce heat of the summer and the frosts of the winter, all of these are his constant companions. He learns to know the wilderness as few know it. The tracks of the various animals in the sand are to him an easily legible history of the happenings of several days back. Thus he lives not simply in contact with nature but rather immersed in it. The desert may be cruel, but he pines away if transplanted. His life may be hard, but he wants nothing else.

Yet strangely enough, in spite of his intense love for the desert and its freedom, all the beauties in nature around him fall on blind eyes as far as the Bedouin is concerned. Even the desert sunset and the moon-lit sand dunes apparently stir no responsive chord in his heart. It is as if all such things had been stripped off

5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin MJ4

and cast away as useless encumbrances in the stern fight for life. He is the victim of his environment in that he suffers so desperately from poverty and want. His clothes hang in tatters and rags; his tent is cold in winter and hot in summer; his food is reduced nearly to the limit of bare subsistence. Most of his children die because of the unsuitable food, the hard conditions of life and the ignorance of the parents. The dirt and disorder in which he lives beggar description. Out of this soil springs one of the freest and most unconquerable spirits in the world, but even so it is impossible to believe that its finest development is attainable under such handicaps. The terrible thing is not that the condition in which he lives distresses his sensitive spirit, but precisely that it does not distress him at all. The Bedouin may claim to have conquered poverty. He stands forth uncrushed by its heaviest load, but his indomitable spirit has nevertheless paid a price, and a heavy price, for that victory.

Bedouin life, however, in spite of this terrible poverty and lack of the amenities that we are accustomed to regard as necessary even to existence, has in it many characteristics that we of the luxurious and effete West might emulate with benefit. Throughout the earth and almost throughout history, men have dreamed of equality. France ran with blood a hundred and thirty years ago because of man's search for it. Russia is red with the same struggle now. Men talk about it and dream about it wherever men see visions and dream dreams. In inland Arabia men practise it, and there is a charm in the dirty, poverty-cursed, arid desert that will be searched for in vain throughout the pampered and self-satisfied world outside. His sense of equality with all the world is the breath of life to a nomad Arab, and his spirit stands

5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin m54

168 if the Bedouins were willing to settle down to that sort
361 of existence.

461 But the Bedouin, even though he knows of these places,
does not care to give up his free desert life for the hard
463 and disagreeable labor of the towns. He is faithful to
552 his camels, and to his goats and sheep if he is fortunate
231 enough to have them. He loves these animals and not
one of them lacks a personal name. The little lambs and
kids will be carried in his arms when the road is rocky
461 or steep. The work of a cultivator, however, he hates,
565 and he will nearly starve before descending to such a level
186 as to engage in it. He looks down upon the townsmen
with a lofty scorn and thinks of their hard labor as un-
worthy of men, fit rather for animals. This remarkable
man regards himself as heaven's favorite, and he exhibits
a contempt for the rest of the world and a satisfaction
with himself and his life that would be sublime if they
were not terribly pathetic.

181 Yet far from being ridiculous this Bedouin of the des-
611 ert is one of the most splendid figures of our time. Out
755 of that fearful poverty which amounts to constant semi-
starvation, out of a lack of cleanliness that is continual
degradation of the spirit, out of an isolation and an ig-
norance that make him a provincial in spite of himself,
he stands as the world's supreme example of that Liberty,
Equality and Fraternity that have been the dream of
the ages. Tied down and limited by the lack of all ma-
terial things, his spirit looks on them with indifference
and cheerful contempt and pines away only when im-
mersed in the obese and self-satisfied materialism of the
town. He rises triumphant over his environment by
the sheer strength of his spirit. Ignorant of all the wis-

Sz Harrison D-4 (1912-1924) 1924 MI Middle East
Bedouin M34

dom of books, he has attained to that supreme wisdom which is a secret hidden from most schoolmen. He has learned that the world and all its material blessings are trifles compared to the things of the spirit; that the only things that are important for us to know are how to worship God and how to associate with our fellow men.

It is by the things of the spirit that the Bedouin lives. Take him away from his beloved desert with its poverty and death, its aridity and loneliness, and he will languish although his stomach may be full and his bed soft. Let him breathe the air of the desert's freedom and equality and hospitality, and his cheerfulness is unquenchable, even though his belt is tightened because of hunger and his flocks and herds are dying of thirst. The Bedouin's cheerfulness in the face of adversity is a proverb. His happy-go-lucky spirit bows to the pressure of no adverse material conditions whatever. Perhaps it is because he has so few of the various luxuries of this world to enjoy that he looks on them with such great contempt. Doubtless also his poverty has much to do with the emphasis he puts upon the things of the next world as compared to the affairs of this one. His hopes are centered the other side of the grave. To the Bedouin God is actually the greatest reality in the universe, and the greatest task of life is to please Him. Few men anywhere in the world consider their religion a matter of such vital moment as do the Sunnis, or orthodox Mohammedans, of the Arabian desert, particularly in the inland regions which have been shaken recently by the great *Akhwan* revival. We shall have occasion in later chapters to discuss the religious conceptions and practices of the Arab in more detail, but no description of desert life would be

BEDOUINS MJ4

Social transformation of the Bedouin

When the Bedouin settle down, they gradually adopt the fellah's mode of living. As their contact with village and city increases, they become familiar with modern implements, matches, oil-lamps, etc.

The Ghawarneh of Northern Palestine, for example, live like peasants engaged in intensive cultivation.[1] They grow rice, maize and peas. The women are occupied with mat weaving, the men join them in this work during the slack season in the fields. They still dress like Bedouin, and most of them live in huts. There are stone houses in which the family chiefs dwell.[2] After settlement, Bedouin customs and habits give way gradually to those of the fellahin.

In the Khisa-Finn refugee camp (southern Syria) there are Arab refugees who claim to be members of tribes that lived until recently in Upper Galilee, around Lake Tiberias, near Nazareth and Safed. In July 1949, an inquiry was conducted among the members of the camp concerning tribal habits and health conditions.[3] The members of the tribes were agricultural folk, some small traders and artisans. A part of them used to live permanently in stone houses, others dwelt in houses during the winter months, in tents during the harvesting season. In a number of tribes only the wealthy had houses, the poorer members lived permanently in tents. Most of the tribal people were settled, one group for only 50 to 70 years.

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1. This was the situation prior to the Arab-Israeli war of 1948.
2. Ashkenazi, 1938, p. 46
3. Cotrell, 1950

000 70 years.

X 186 166 The nomad gradually accepts the fellah's mode of living, but for generations after sedentarization he still prides himself of his Bedouin origin. Albert de Bouchemam tells of two remarkable instances illustrating this tendency: 1)

1. The case of a lawyer in Beirut whose family has been settled for centuries. Occasionally he dons Bedouin attire to boast of his origin.
2. The case of the Bedouin emigrants to America who continue to pay the blood money with their brothers who have remained Bedouin.

CHAPTER XII

The Bedouin Problem on the Agenda of the 1949 and 1950 United Nations Social Welfare Seminars for Arab States

648 The Arab world is concerned with the problems of the nomadic population. At the United Nations Social Welfare Seminars conducted in 1949 at Beirut and in 1950 at Cairo, special committees were appointed to study the Bedouin problems and make recommendations for their solution.

648 Poverty was recognized to be the crux of the Bedouin problem,
●511 ignorance, poor health, etc. the results. 2) The recommendations

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1. Bouchemam, 1934, pp. 140-143
2. El-Shibiny, 1950, p. 280

BEDOUINS MJ4
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511

which were submitted by the committee of both seminars consists of two parts

a. provisions for settling tribes to an agricultural life

b. recommendations for raising the standard of living of those nomads who will continue their pastoral mode of living.

Concerning settlement it was recognised that: 648 166x

a. it was the responsibility of the governments to sponsor such plans

b. agricultural experts should examine the agricultural potentialities

c. large capital to finance development schemes should be made available.[1]

To raise the standard of living in the desert it was recommended that:

a. centers to improve animal husbandry should be set up

b. more wells should be dug to expand pasture land

c. sheds should be erected to house animals during the cold winter months

d. mobile veterinary units should be established in Bedouin areas

e. teams of health officers should guide the tribes

f. educational facilities should be made accessible to the nomads.[2]

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1. El-Shihaby, 1952, pp. 280 – 281
2. Ibid.

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

proposes to wage war on So-and-So, and on such and such a date. This would not be tolerated. He must carry the public opinion of the tribe with him. Hence, before anything is undertaken, secret meetings and daily talks are held with the tribal greybeards and men of experience. Once a decision has been come to, however, and the battle joined, the leadership lies with the shaikh, and his orders must be obeyed.

To maintain his influence in the piping times of peace, the shaikh must prove himself literally the "father of his people". He must know the family troubles of every man and must give good and fair decisions when cases are brought to him for settlement. Above all, he must not be miserly, and must keep open house. No name has a more unworthy meaning, or leaves a nastier taste in the mouth of the Badawin than the epithet *bakhil*, or "stingy one". Once this name *bakhil* sticks to a chief, his influence is at an end. Hence a successful shaikh must always have coffee going in his tent, pestle must ring on mortar from morn to night. Even this is not enough; for his hungry tribesmen, the majority of whom would scarcely taste meat from year's end to year's end, expect from their shaikh an occasional feast and the slaying of a camel, that all may eat their fill. The shaikh can reasonably stage a feast on the arrival of an important guest, to celebrate a wedding, or circumcision ceremony, or the like.

A great shaikh will go even further and will regularly send presents of frocks and material for dresses to the wives of the less fortunate members of his tribe. This keeps the women happy, and indirectly their husbands also. The shaikh's chief lady also has herself a lot to do in keeping up her husband's prestige, and the wives of the junior members of the clan are for ever calling on her and explaining their difficulties, in the unexpressed hope that assistance to the wardrobe or kitchen will be forthcoming. The great Faisal al Duwish was a master at keeping the women of the tribe happy, and it paid: the same must also be said of His Majesty King 'Abdul 'Aziz ibn Sa'ud.

HARD LIFE OF THE INDIVIDUAL BADAWIN

The average Badawin has a hard and difficult existence, and may be said to be always hungry and ill-clad. The main hardship he is at all times faced with is lack of money and inability to make any, by

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Bedouins MJ4

511 what the world would call honest methods. Hence if he cannot live on somebody's largesse he must steal or raid. He cannot spin, to work
[461] he is ashamed. If he is forbidden to raid (as is the case under Bin Sa'ud's regime to-day), the fight for life is a particularly severe one, when he is not provided with an occupation to enable him to earn. Year in, year out, the poorer type of Badawin—and there are many tens of thousands of such—never gets a "square" meal according to our standards. He probably has meat only when he can cadge it off somebody more fortunate than himself, or when his shaikh gives a dinner party.

262 His own food for most of the year consists of only camel's milk and a handful of dates per day. The camel-herd gets even less than this.

291 The Badawin's clothes are on the same scanty scale as his food, a thin cotton *dishdásha* (smock), replaced only when it falls off his back with age, and a threadbare *'abba* (cloak), *kaffiyah* and thin rope *agál* (head cloth and head cord), are all he has to cover his ill-nourished body. Yet all this makes for toughness and hardihood, and the average
[132] Badawin seems made of steel. The lack of warm clothing is probably the hardest thing in life that he has to bear, for in winter the temperature often falls below freezing point, and the winds are of ice, and cut the body through and through. I have never in my life felt so cold as in the desert a hundred miles inland of Kuwait when a *yáhi* or *jabali*
262 wind has been blowing in December or January. Yet in spite of the
574 hard life, the Badawin is never in danger of actual starvation or of dying from want. His *ahl* (family) would never permit this, nor would the system of affording three days' hospitality to all and sundry —such a splendid feature of democratic Arabia—allow of a man reaching such straits. A person who is down and out, without a penny to his name, would in reality be far worse off in London than in Arabia, where he could always hope to find a black tent or two to sponge on.

[131] A Badawin's dream and ambition in life is to possess about a dozen
231 camels, next a wife, and afterwards a mare, half a hundred sheep and a *salúqi*—I am, of course, assuming that he starts with a rifle and a *dhalúl* (riding camel). Give the desert man these essentials and he is a made man, for both camels and sheep double themselves in three years. Any male lambs that are born, he kills for food, the females he

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Bedouins MJ

CHAPTER XV

Smoking

B 276 Speaking generally, the Badawin of Central and North-East Arabia do not smoke. This is mainly due to the Wahhabi influence of Najd, but partly also because the rank and file cannot afford the B [511] luxury of a smoke. In a country where life is so hard, and 90 per cent of the population are permanently hungry, this is to be expected.

B 276 185 From 1919 to 1929 and during the revival of Wahhabi-ism under the name of 'Ikhwanism, the tribes of Najd who all became good members of the Brotherhood, eschewed smoking as a direct temptation from Satan. (I am not here referring to the Iraq desert tribes or the various septs of the 'Anizah or northern Shammar), and for a man to be seen smoking a cigarette or pipe in Wahhabi-land almost invariably meant death at the hand of a fanatic brother. In the province of Hasa, and especially among the Bahárana of Qatif and Hufuf, Bin Sa'ud allowed smoking as far back as 1920, provided it was indulged in in the strict privacy of the house. That Bin Sa'ud himself was broad minded on the subject may be seen from the fact that in 1919, when I visited him in Hafuf, he sent me round a box of Egyptian cigarettes by the hand of Dr. 'Abdullah Damluji, with a request that I should smoke only in private. I, of course, played the game according to the local rules.

K 276 In 1929, when I first came to Kuwait, the shaikh asked me as a favour not to smoke in the streets, as smoking offended some people's susceptibilities: this was shortly after the 'Ikhwan attacked their northern neighbours and made wild efforts to impose their beliefs and customs on the tribes of Kuwait and Iraq.

B 276 185 After the collapse of the 'Ikhwan rebellion of 1929–30 against Bin Sa'ud, a revulsion of feeling appeared to have taken hold of the Badawin world. On all sides men began to speak disparagingly of Bin Sa'ud, and of his methods, and many bright souls openly took to

in ever-increasing numbers from as far away as Najran and Dhaufar. They go there at present with the intention of collecting enough money to buy a camel or two, so that they can build up a new herd, or perhaps marry, when they return to their homelands, but I think that every year an increasing number will settle down more or less permanently round the oilfields.

In the desert the Badu need very little to keep themselves alive. Their herds provide them with milk, butter, and occasionally with meat, but they have certain requirements which they cannot supply for themselves. They need cloth and cooking pots, knives, ammunition, an occasional load of dates or grain, and such simple luxuries as a handful of coffee or a little tobacco. To get these things they visit the villages or towns and sell a goat, a little butter, water skins, rugs, and ropes. Life in the desert ceases, however, to be physically possible if the few but entirely essential commodities that the desert Arab has hitherto been able to buy in exchange for the products of the desert become too expensive for him to afford, but the rise in the standard of living along the Persian Gulf is bound to send up the price of food and clothing, and the slightest rise is now fatal to the desert economy. For the Badu have already lost several important resources. In the past, desert transport was in their hands, but now lorries have largely replaced camels. There was also a constant demand in the towns and villages for good riding camels, which were hired by the nomads, and sheikhs would pay big prices for the best breeds. Now most of the villagers and townsmen drive about in cars. Two years ago, when I and my companions rode from Sulayil to Laila along the motor road, the villagers asked us why we did not go in cars "like the Muslamin." A Badui often loses all or nearly all his animals from disease, but where the tribes are still unadministered he can borrow a mount and join a raiding party and perhaps repair his fortunes. In unadministered areas they can also levy a certain amount of blackmail off the villagers, and the village sheikhs are prepared to keep on good terms with the tribes by giving them presents and much hospitality. Badu, however, meet with little sympathy from modern and progressive Arab administrators, who regard them as representing an outlook and way of life which they are anxious to abolish.

The Badu love money; even to handle it seems to give them a thrill, and I have often thought that when they are talking in their sleep they must be counting piles of dollars. Yet I have never had a single dollar stolen on my journeys, though my money has always been carried in unsealed bags distributed at random among the saddle-bags of my companions. The Badu are always obsessed with tales of buried treasure. There is *dhahab* (gold) to be found here and *dhahab* to be found there, under sand dunes, rocks, or even in the middle of quicksands. So naturally the oilfields draw them like a magnet from all over Arabia, and, once there, they find that they can get money for sitting in the shade and guarding something, or for doing work which is certainly easier than watering thirsty camels on a nearly dry well in the middle of summer. There is plenty of good food, abundant sweet water, and long hours for sleep. They have seldom had these things before, and now they are being

paid into the bargain. Family ties and a certain restlessness draw some of them back into the desert, but, as I have said, desert life is becoming more and more difficult and may soon become altogether impossible.

The hardy Badu tribesmen, the best stock in Arabia, may become, as a result of circumstances outside their control, a parasitic proletariat squatting in the fly-blown squalor of shanty towns on the outskirts of the oilfields in some of the most barren and inhospitable country in the world. I do not wish to suggest that the oil companies will not take adequate care of their workers and provide them with the best possible accommodation. Many of the Badu will certainly find employment with these companies; many of them have already shown considerable aptitude as drivers and mechanics, but it is uncertain whether as a race they are capable of the sustained effort required on an oilfield. At any rate, there will be great numbers who are unadaptable, inept, or physically incapable of finding work, and there will be the women and the children. Stranded in these salt-impregnated wastes, which can produce nothing but oil, and deprived of their old mobility, they may be unable to adjust themselves almost overnight to these new conditions and so become demoralized. Tribesmen who have never seen a car or an aeroplane or even a European will find themselves suddenly working with Englishmen and Americans who have met their first Arab ten days before. Lads who have never seen an unveiled woman are going to come in contact with European women, not only unveiled, but, in their eyes, undressed. At first they will think our dress indecent, many of our customs revolting, and our lack of religion appalling. The virtues of the desert nomads are, however, enforced by their circumstances, not by a natural preference for the ascetic way of life. In their own surroundings they are forced to be continent and self-restrained, but by nature they are self-indulgent and indolent. Their nomadic way of life, their tribal loyalties, their old interests, and the conventions which have governed their lives, will soon be swept away. Bored and disillusioned, they will, I fear, fall an easy prey to the vices and diseases of town life. They have always regarded themselves as the aristocracy of Arabia. They have taken a pride in surviving when others would succumb, and it is this pride in his manhood which the nomad expresses when he boasts, "I am a Badui." In the future they may easily drop to the bottom of the social scale, below those whom they know to be their inferiors in every way but that of adaptation to urban conditions.

A problem which confronts the rulers of Arabia is how to avoid pauperizing the nomads who will inevitably drift to the oilfields in ever-increasing numbers, and whose birth-rate is likely to rise considerably once they have settled there. It will indeed be tragic if they become the slum-dwellers of an industrialized Arabia. Poverty has been their constant lot, but it was a poverty shared by all. Now they will see Europeans and Arabs living in luxury in air-conditioned houses and provided with all the amenities of modern life. They will see wealth beyond their wildest dreams poured into the hands of a few; the Sheikh of Qatar, for instance, who until recently was the ruler of a few impoverished fishing villages and whose father sold headcloths in the market-place for a living, is now receiving royalties from an oilfield which may be one of the richest in the world.

ordinary Beduin. While the Beduin is very jealous of his dignity in public, the Sherari is often prepared to make himself ridiculous for the amusement of his betters or in hopes of a reward. He is sometimes quite amusing, and is famous for his rather vulgar and undignified but irrepressible and often pointed witticisms (rather like the London cockney).

Like the Sulubba, the Sherarat, who are more intimate with the desert than the real Beduins, are excellent guides. They too prefer to spend the summer far away in the desert, beside some distant water-hole known only to themselves. It is not uncommon to meet a Sherari and his wife with a flock of camels deep in the desert, with no tent and no gear, living on the milk of the camels and sleeping in the open. The Beduins require more luxury, and after living thus for a short time, begin to want food, coffee, and a tent.

While the Sherarat thus bear a good deal of resemblance to the Sulubba socially, unlike the latter they carry arms and defend themselves from attack. Until recently, however, they paid tribute to the Beduins in whose areas they encamped. Sherarat, living as servants with Beduins, will accompany their masters on raiding parties, something to which the Sulubba were prohibited.

During the past decade in the Jauf area, Ibn Saud has aimed at raising the status of the Sherarat, doubtless with a view to increasing his fighting men.

The Sherarat, who own great numbers of camels, used to be famous for the quality of their swift riding camels. Although some individuals are comparatively wealthy, they spend very little, live only in tiny tents, wear ragged clothes, and beg, cadge, or hire themselves out as laborers or carriers.

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
BEDOUINS MJ4

Canaanite invasion of Syria, the Hyksos invasion of Egypt, and the Hebrew invasion of Palestine are also to be explained by similar antecedent events in Arabia.

The distribution, grouping, character, and resources of the several tribes are the subject of a subsequent chapter (III); and their relation to particular localities will be stated in the special chapters on the different provinces.

It would be beyond the scope of this Handbook to give a detailed description of Bedouin society; and mere generalities about it are of little service. It is perhaps, however, worth while to say something about those features and customs of Bedouin life which most directly affect the reception and entertainment of strangers, and should, therefore, be known before contact. Dictated by similar necessities, these are more or less common to all tribesmen. For all the rest, study of Doughty's *Arabia Deserta* cannot be too strongly recommended. Pretty well everything that needs to be known about Bedouin life can be found there by a patient reader.

Arabia is 'a land of ancient violence'. For this state of things geographical conditions are largely responsible. Only in very few, rare, and narrow districts is it possible to derive from the soil, not a superfluity, entailing wealth, leisure, and consequent civilization, but anything better than hand-to-mouth existence in full sight of starvation. Agriculture is impossible in three-quarters of the total area, and man must live on peripatetic food pastured on such thin and evanescent vegetation that a single family has to keep on the move in order to live. Water again, the prime condition of existence, is to be found for the most part only very occasionally in deep wells, or rain-pools, and this under a subtropical sun. Scanty sources have to be guarded with the most jealous exclusiveness. The regions over which these conditions prevail usually offer few or none of those natural features which serve elsewhere to protect or conceal; and in their vast extent and distribution they impinge so generally on the few fertile districts, or so often encircle these, that hardly any part of Arabia is altogether unaffected by the inevitable social features of life on steppe and desert.

The most obvious of these features is suspicion. Every man is treated as a potential enemy, till he shows evidence to the contrary. He is kept at a distance until his person or his authority can be recognized. Therefore, in approaching Bedouins, it is as prudent to go slow and give them time as in approaching a sentry in a war-area. Disregard of this advice will result in fight or flight, according to circumstances. While all Bedouins are instinctively suspicious of, and hostile to, the unknown, various